

THE WAY ШЛЯХ

The Way Newsletter September 10, 2021

The First Day of School



First Day of School at Assumption Catholic in Perth Amboy, NJ

The first day is off to a fantastic start! We are settling in for a GREAT school year! As we welcome back our previous student body, we also welcomed many new students into the Assumption family.



On September 8, began a new school year at the Ukrainian Catholic School of St. Nicholas in Passaic. This year SNUCS family has been blessed with 118 students. The new school year began with a prayer led by Fr. Andriy Dudkevych.

“When we prayed for God’s blessing on the disciples, we prayed for all the students across the country starting the school year, we prayed for the teachers, parents and staff who return to their mission after many months, perhaps still with fear. but full of love and desire to help young minds grow. ” - said Fr. Andriy Dudkevych on the Facebook page.



Minersville. We had a Great 1st day at St Nicholas today (August 25)! All students are signed in and ready for a great year!!

SEPTEMBER 11

A DAY OF REMEMBRANCE



Twenty years have passed, but we still feel the consequences of the tragedy that shook the world and caused profound trauma in the global community. In one day we lost our sense of invulnerability. After September 11, we — our nation and all humanity — became a deeply wounded people.

But this is not where the story ends. After September 11, 2001 we saw suffering and death, pain and sorrow but also courage, sacrifice, unity, and resurrection. During the attacks, evil manifested itself to be conquered by heroic love.

Statement of the Ukrainian Catholic Hierarchy of the United States on Commemoration of September 11

Glory to Jesus Christ!

Dear Brothers and Sisters in Christ!

On September 11, 2001, the United States of America experienced the darkest hour in its recent history — the deadly terrorist attack that claimed the lives of nearly 3,000 people.

Twenty years have passed, but we still feel the consequences of the tragedy that shook the world and caused profound trauma in the global community. In one day we lost our sense of invulnerability. After September 11, we — our nation and all humanity — became a deeply wounded people.

But this is not where the story ends. After September 11, 2001 we saw suffering and death, pain and sorrow but also courage, sacrifice, unity, and resurrection. During the attacks, evil manifested itself to be conquered by heroic love.

“Here in New York, we just don’t remember 9/11 — we celebrate 9/12,” commented Cardinal Timothy Dolan quoting one of the New York priests. This is our most precious memory — we remember the unspeakable tragedy and we remember what happened next. We remember solidarity, witness, prayer, service, and hope. In his appeal issued right after the attacks Metropolitan Stefan Soroka focuses on hope. “Christians are called to be primary instruments of hope and comfort to our fellow brothers and sisters... as opposed to be avenues of despair”. “Choose to be messengers of compassion and hope,” he asked our fellow faithful of Philadelphia Metropolia. We believe that this call is relevant today. The world has changed but many challenges remained, particularly the struggle for basic human rights and human dignity. Just as 20 years ago, we need peace and justice, which cannot be attained without repentance and forgiveness, faith and sacrifice.

Today the whole world is united in prayer for those who lost their lives during the attacks. We join the global supplication remembering in a special way before God twelve 9/11 victims of Ukrainian descent.

We encourage our priests and faithful to join together in prayer to remember those who died, were injured, or lost loved ones. Let us pray for strength, healing, and consolation. Let us pray for hope that conquers despair, peace that overcomes war, good that is stronger than evil, love that lives longer than hatred, life that triumphs over death. Let us put our hope and faith in Him who trampled death by death and gave eternal life to those in the tombs.

Eternal memory!

+ Borys Gudziak

Archbishop of Philadelphia for Ukrainians

Metropolitan of Ukrainian Catholics in the United States

+ Paul Chomnycky, OSBM

Eparch of Stamford

+ Benedict Aleksiychuk

Eparch of St. Nicholas in Chicago

+ Bohdan J. Danylo

Eparch of St. Josaphat in Parma

+ Andriy Rabi

Auxiliary Bishop of Philadelphia

Archeprarchy News

Metropolitan Borys expressed condolences on occasion the death of Bishop Emeritus Severian Yakymyshyn



On behalf of Auxiliary Bishop Andriy Rabiyy, priests, monks and nuns, and the faithful of the Philadelphia Archeparchy, metropolitan Borys Gudziak expressed his sincere sympathy and condolences to Bishop David Motiuk, Apostolic Administrator of the Eparchy of New Westminster and Bishop Kenneth Nowakowski, previous exarch of New Westminster (2007-2020), superiors and brothers of the Order of Saint Basil the Great on the occasion of the repose in the Lord of Bishop Emeritus Severian Yakymyshyn.

“Being younger in age, priesthood, and episcopacy, I did not have the privilege to know Bishop Severian too well, but for many years I followed him from afar recognizing His energy and perseverance. He selflessly ministered to the needs of parishioners on the parishes he was assigned to, devotedly worked for the good of the Order

of St. Basil the Great, which he entered as a young boy and remained faithful being involved on various positions in Canada and Rome, and, when it became possible, helped to restore the Order in Ukraine. Later, he took on the episcopal responsibility for the Ukrainian Catholic Church in western Canada, where it serves not only the descendants of Ukrainian migrants but all people of good will”, wrote the Archbishop.

- April 22, 1930:** Born at Plain Lake, Alberta
- March 16, 1945:** Entered the Novitiate of the Basilian Order of St. Josaphat (OSBM) in Mundare
- November 21, 1946:** Made his Simple Vows in Mundare
- January 1, 1953:** His Solemn Perpetual Vows in Rome, Italy
- May 19, 1955:** Ordained a priest in Rome, Italy
- 1958:** Received an STD in Theology from the Pontifical Gregorian University in Rome, Italy
- January 5, 1995:** Appointed Second Bishop of New Westminster
- March 25, 1995:** Ordained to the Episcopate in Vancouver
- 1997-2007:** Served as the eparchial bishop of New Westminster
- June 1, 2007:** Retired
- September 6, 2021:** Died in Vancouver, BC

On September 11, we also commemorate the 45th anniversary of falling asleep in the Lord of Metropolitan Ambrose Senychyn, OSBM, the builder of the Immaculate Conception Cathedral in Philadelphia, PA.



Metropolitan Ambrose was born on February 23, 1903, in Staryi Sambir, Ukraine. In 1923 he entered the Basilian novitiate, and in 1931 was ordained by Bishop Josaphat Kotsylovsky of Przemyśl. In 1933 he moved to America, served as a priest in Chicago and New York. Senyshyn became a bishop in 1942. This was the first episcopal ordination in the Byzantine rite on American soil. In 1958 bishop Ambrose was proclaimed the first eparch of the newly formed diocese of Stamford. He became metropolitan in 1961. Archbishop died on September 11, 1976, from leukemia in Philadelphia.

He was buried in the crypt of the Cathedral of the Immaculate Conception, which was built under his watch and care. Among the metropolitan's main achievements was the construction of 25 new churches and permission to use the Gregorian calendar.

Manor College and the Sisters of St. Basil the Great Announce Letter of Intent for Property Acquisition

Posted on September 3, 2021

JENKINTOWN, PA – Manor College and the Sisters of St. Basil the Great, Jesus, Lover of Humanity Province announced today that they have signed a Letter of Intent (LOI) to explore Manor College's acquisition of certain of the Sisters' land and structures that are contiguous with the college. Specifically, the College expects to add land, the beautiful neighboring four story stone *Faculty House* as well as its surrounding *Macrina*

Park, and the horse barn as well as a significant portion of the surrounding acreage that the horses currently use.



Manor, which grew from a two-year to a two-year and four-year college back in 2018, is now growing in campus footprint. This adds to the exponential growth of its academic offerings, which now count more than 50+ Associate's, Bachelor's and Certificate programs. The Sisters and the College are both mindful of neighbors, most of whom would like to see the horses around, and hope that the township will allow the current use of the horse-barn to persist

beyond any acquisition transaction.

"We are beaming about the opportunity to further the welcoming educational ministry of the Sisters, who founded us in 1947," said Manor College President, Dr. Jonathan Peri. "Everything about Manor is amazing: we're local, affordable, career focused and safe. Now, we're taking it to the next level and growing, again!"

During the pandemic, Manor was named the 2nd Safest College in America by StateUniversity.com and Manor has gone to great lengths, over the last six years that Peri has been President, to renovate its facilities to become *future-ready*. Every classroom is new, the ventilation systems are new and pathogen mitigating, doors are touchless, several labs are new, and the college announced only two weeks ago its ribbon cutting on its brand new Nevels Hall Veterinary Technology facility.

"We are so proud of Manor's persistence in its mission of outreach to all people from all communities, and the invitational culture present on the campus," said Sr. Joann Sosler, OSBM, Provincial Superior of the Sisters, "We can't believe how far along Manor has come in the past few years, and we're elated to know that as the Sisters open a new chapter of our lives, Manor College is opening a new chapter that will foster incredible outcomes for its students."

Manor expects that the *Faculty House* will be used for academic programs currently under development, like a two-year Licensed Practical Nurse (LPN) program, and others that it will announce in the near future. With the College currently going through a Campus Master Planning process, it expects that the *Faculty House* building will be used in innovative ways that are entrepreneurial – educational and community oriented. The barn will be used for Manor's Veterinary Technology program – large animal, and the open area land is expected to be used as green-space. Members of Manor's faculty are also starting a community garden on current College property.

EXPOSITION OF SACRED RELICS

Treasures of the Church

The Ukrainian Catholic Metropolitan Cathedral of the Immaculate Conception welcomes you to a teaching and exposition of Sacred Relics. Over 150 relics will be shown, some as old as 2,000 years.

Among the treasures will be relics of St. Joseph, St. John the Baptist, St. Mary Magdalene, St. Maria Goretti, St. Thérèse of Lisieux (the "Little Flower"), St. Francis of Assisi, St. Anthony of Padua, St. Thomas Aquinas, and St. Faustina Kowalska.

There will also be a fragment of the Veil that belonged to Our Lady and some of the largest remaining pieces of the Wood of the True Cross in the world.

presented by Father Carlos Martins of the Companions of the Cross

Ukrainian Catholic Metropolitan
Cathedral of the Immaculate Conception
830 N. Franklin Street
Philadelphia, PA (215) 922-2845

HELD IN THE CATHEDRAL ON
SUNDAY, SEPTEMBER 19 AT 12 NOON
See www.treasuresofthechurch.com for more information

Save the Date!!! Holy Relics of the Saints Exposition!!!

On Sunday, September 19, 2021, there will be an Exposition of the Holy Relics of the Saints at the Ukrainian Catholic Archeparchial Cathedral of the Immaculate Conception in Philadelphia, PA.

This is the largest traveling display of relics (over 150) in the world.

All are welcome to come, pray, and share the word!

Ukrainian Catholic University Fundraiser
PERELAZ
in Philadelphia

October 9, 2021
5 pm

St. Michael
The Archangel Ukrainian
Catholic Church
(Muxaliniiska)

Contact person:
Matthew Matuszak -
(773) 235-8462,
matuszak@ucef.org

With great pleasure, we inform you that on **October 9, 2021**, the first in the United States of America traditional charity folk ball "Perelaz" will take place in support of the Ukrainian Catholic University!

The event will take place in Mykhailivka at 1013 Fox Chase Road, Jenkintown, PA 19046

Let's prepare and iron our best embroidered shirts!

P.S. The event will take place in compliance with all necessary safety measures.

More information <https://ucef.org/get-involved-event/philadelphia/>

Parish News

Ss. Cyrils and Methodius Ukrainian Catholic Church will be sponsoring the traditional **FALL '21, Rummage/Furniture Sale Fundraiser for the 11th year. FALL '21 Dates are set for Friday, October 1st, and Saturday, October 2nd** from 9:00 a.m. until 6:00 p.m. at St. Cyril's School Gym at 133 River Street Olyphant, and Outside behind the rectory. Very Rev. Nestor Iwasiw Pastor, stcyrils.weconnect.com 570-291-4451 and Lauren Telep Chairwoman. This fundraiser benefits St. Cyrils Church.



Silent prayer at the Saint Nicholas parish in Philadelphia after the end of the summer youth BBQ. August 29, 2021

Church News

The New Apostolic Nuncio to Ukraine announced the instructions he received from Pope Francis

In an interview with Vatican Radio, he spoke about a meeting with the pope that took place before the official start of his mission.



"I would say it was a meeting between father and son... It was also a very joyful and lively meeting because I met a very energetic Pope, very rejuvenated... It was a great pleasure to have such a strong dad in front of you, with a clear mind that he remembers various details, in particular, from his personal life, since he has known Ukraine since he was 12 years old... Without going into details on political and ecclesiastical issues, he provided me with the guidelines for the vision of Ukraine.

And this vision is primarily about encouragement. Because if people suffer, they need to be encouraged, which is not an easy task. This is also an encouragement for me. He stressed that from a certain point of view, it is a kind of risk to send such a young Nuncio, who is just starting this mission, to a country like Ukraine. But with his encouragement, I will remember the words on how to overcome various difficulties that will not be missed. He stressed that from a certain point of view, it is a kind of risk to send such a young Nuncio, who is just starting this mission, to a country like Ukraine. But with his encouragement, I will remember the words on how to overcome various difficulties that will not be missed," the nuncio said.

Regarding his mission in Ukraine, Visvaldas Kulbokas defined it as such:

"I perceive the mission of the Apostolic Nuncio primarily as a mission to proclaim Christ. When Jesus, as the Redeemer, becomes a priority, then all other issues that exist, various misunderstandings that arise, also due to Origin, belonging to a certain culture, etc., become relatively smaller. So when the light is placed on Jesus, everything else becomes relative. Moreover, when the Pope received me today, he repeatedly stressed joy: as Christians, starting from bishops, we must be carriers of joy. And where will joy come from if we focus only on problems? Of course, there are problems, they need to be solved, but without being discouraged by them. Thus, the Pope has advised: you will have difficulties every day, it is impossible to list all possible problems – the Ukrainian reality is complex, starting from the war, then – economic and social difficulties, how they affect politics, what concerns relations within the church, but also with other churches and religious organizations – you will have problems every day, but with the help of Jesus and the Saints, fulfill your mission in peace, with a sense of great peace, with a big heart, without losing inner joy. That was the Pope's encouragement."

Visvaldas Kulbokas is the first Nuncio in Ukraine originating from the former Soviet Union. When asked if there is any special experience that will be useful in his mission in Ukraine, Archbishop replied:

"I am confident of that. I don't go with the claim that I can solve all the problems... but it will help in the work. What I understand, what I can figure out on my own. You need to work, make an effort, but I am sure that this is my personal story that matters because I was born under the Soviet Union, when we were formally in the same country, my parents went to Kyiv for medical treatment. So, in the family home Kyiv was perceived as native, and now, going to Kyiv, I go to the city where my mom and dad have repeatedly visited, this is, therefore, my city. Therefore, it is much easier to go to work in a country so close to my heart, because there is much more understanding, at least a historical one. I don't want to say that I understand all the difficulties that exist today, but understanding historical difficulties will undoubtedly be a great help."

As reported, the appointment of a new Apostolic Nuncio was announced on June 15, 2021. He is a Lithuanian, Monsignor Visvaldas Kulbokas, at that time an adviser to the Nunciature. The episcopal ordination of the new representative of the Holy See in Ukraine took place on August 14 in Vilnius.

Archbishop Visvaldas Kulbokas joined the diplomatic service of the Holy See in 2004. Since then, he has worked in diplomatic missions in Lebanon, the Netherlands, the Russian Federation, the Department of the State Secretariat of the Holy See for relations with states and in Kenya.

Ukraine will become the first place of service as an Apostolic Nuncio.

Pope's pilgrimage to Hungary and Slovakia "will be a spiritual journey"



The director of the Holy See Press Office, Matteo Bruni, presents Pope Francis' 34th Apostolic Journey, taking place from 12-15 September. He notes that his visit to Budapest will be "a pilgrimage in honour of the Blessed Sacrament". In Slovakia, he says, the Pope will embrace a people wounded by totalitarianism, "but with an eye to the future".

Salvatore Cernuzio - Vatican City

Pope Francis' 34th journey abroad, which also marks 54 countries visited around the world, aims to be "a pilgrimage to the heart of Europe, during which the Pope will address issues that affect the entire continent". But above all, it is intended to be "a spiritual journey", which begins with the adoration of the Eucharist and ends with the prayerful invocation of Our Lady of Sorrows who, in this century, has never stopped watching over the Slavic lands wounded by totalitarianism. In these few ideas, Vatican spokesman Matteo Bruni, sums up the four days that Francis will spend, from 12 to 15

September, first in Budapest, to celebrate the closing of the International Eucharistic Congress; and then in Slovakia, with stops in the capital, Bratislava, and in three other cities: Prešov, Košice, and Šaštín.

The meeting with the Hungarian authorities

The trip has a strong spiritual connotation. For this reason, it is a good idea "to avoid mixing other kinds of readings with the more spiritual one", said Bruni, in response to questions from journalists gathered in the Vatican Press Office for the conference presenting the trip. Questions focused in particular on the Pope's meeting with Hungarian Prime Minister Viktor Orbán on Sunday morning, before the Mass in Heroes' Square. "It is a meeting with the highest authorities of the country, and evidently Orban among them", Bruni said, explaining further that the presence of the prime minister with his family at the papal Mass "will be confirmed by the Hungarians."

A pilgrimage in honour of the Eucharist

"It is a pilgrimage in honour of the Blessed Sacrament", remarked the Vatican spokesman, recalling that the genesis of this trip can be traced back precisely to the Pope's desire to be close to the hundreds of men and women who, since last Sunday, have taken part in the Eucharistic Congress. In particular, it goes back to his desire to preside at the final Mass, called a *Statio Orbis* because it was celebrated as though it brought together the entire Christian world, both "imaginatively and in spirit".

John Paul II's travels

"Hungary then opened its doors to Slovakia," Bruni recalled. The Pope himself, in the press conference on his return flight from Iraq in March, revealing the inner process that accompanies the choice of places to visit, had in fact explained that he had been advised by one of his collaborators to go from Budapest to Bratislava, which is "two hours away by car". A short hypothetical stage that turned instead into a seventy-two hour trip to the main cities of this region of Central and Eastern Europe, many of which John Paul II had already visited during three trips: in 1990, 1995, and, finally, in 2003, just two years before his death.

At that time, Wojtyła called on the Church and other Christian communities to participate in the reconstruction of a society that was slowly recovering from the horrors of Nazism and the "errors and sufferings" of the communist regime. Certainly, it was a very different scenario to the one Francis will encounter next week. However, "the peoples and the lands are the same", and in the souls of many men and women, the wounds of those dark years still weigh heavily. "The Pope visits peoples who suffered a regime repressive of faith and religious freedom", with bishops, priests, nuns and laypeople imprisoned, tortured, martyred, priests ordained secretly in the factories where they were employed, but also "Christians proud to have resisted, sometimes to the point of bloodshed, evil and persecution".

Stories of martyrdom

Against the backdrop of these stories of martyrdom, in which figures such as Hungarian Cardinal József Mindszenty or the Slovak Cardinal Ján Chryzostom Korec, among the pillars of the so-called clandestine Slovak Church, shine, the Pope wants to turn his gaze

"to the future of evangelisation and mission". In order to do this, he wanted to meet with young people first of all, and then with representatives of other Christian denominations and other religions, whom he will encounter during an intense programme of seven speeches, three homilies, a greeting and an Angelus address, all delivered in Italian.

Ecumenism and interreligious dialogue

"Suffering and martyrdom have united but also divided the different confessions, which is why ecumenical meetings are important", Bruni pointed out. Both ecumenical encounters will be held on the first day, Sunday, 12 September: the first in the morning with representatives of the Ecumenical Council of Churches, in Budapest, in the Museum of Fine Arts; the other, in the afternoon, in the Nunciature of Bratislava.

"Equally important in this papal visit", the spokesman stressed, "was the meeting with the Jewish communities, which are also heirs to a long history of suffering aggravated by the Nazi regime's deportations, which reduced a community that had previously numbered 136,000 to 200,000 members before the war. Of these, 15,000 lived in Bratislava until 1940. Only 3,500 survived, having seen their architectural heritage destroyed after the Second World War and encountering indifference and hostility. Only the political changes following the fall of communism in 1989 led to a rebirth of Jewish life. The community that the Pope will meet on 13 September in Rybné Námestie Square, where there is a Holocaust memorial, is, in fact, a very active one, promoting religious, cultural and educational activities.

Health measures after the operation

In addition to the events and themes of the trip, Bruni also answered journalists' questions about any special health measures planned during the trip, following the Pope's recent operation on his colon on 4 July: "There are no special measures, but the usual caution. There are always both a doctor and some nurses on board", he said. Also on board, in the papal retinue, will be the leadership of the Secretariat of State: Cardinal Pietro Parolin, Secretary of State; the substitute Archbishop Edgar Peña Parra and the Secretary for Relations with States, Archbishop Paul Richard Gallagher. Cardinals Leonardo Sandri, prefect of the Congregation for Eastern Churches; and Miguel Ángel Ayuso Guixot, president of the Pontifical Council for Interreligious Dialogue, will also be present. As is tradition, there will also be a Vatican employee in the retinue, this time an employee of the Governorate.

Anti-Covid restrictions

As for the measures against Covid during the trip (according to unofficial data, there are 200 cases of contagion per day in Slovakia), and in particular the abolition of the Green Pass obligation to take part in the Pontiff's celebrations, Bruni clarified: "These are decisions made by the local authorities, I can imagine that they have taken all the necessary measures".

His Beatitude Sviatoslav and bishops of the UGCC take part in Meeting of Oriental Catholic Bishops of Europe



September, 5 2021 a Meeting of Oriental Catholic Bishops of Europe started in Budapest, Hungary. This year meeting with a theme “Eucharist and synodality” is arranged as part of International Eucharistic Congress.

An inauguration session was opened by Fülöp Kocsis, Archbishop of Hajdúdorog.

During a discussion His Beatitude Sviatoslav told about a liturgical life of the Ukrainian Greek Catholic Church in time of pandemic. He drew a parallel between a Eucharistic service in rough times of the underground and “Eucharistic hunger” which believers feel in time of pandemic.

Among the participants are: Youssef Absi, Patriarch of Antioch, archbishop Giorgio Demetrio Gallaro, secretary of the Congregation for the Oriental Churches, bishops and representatives of Oriental Catholic Churches of Europe.

The UGCC was represented by the Father and Head of the UGCC, His Beatitude Sviatoslav, Włodzimierz Juszczak, bishop of Wrocław-Gdańsk, Vasyl Tuchapets, exarch of Kharkiv, Stepan Sus, bishop of the Curia of the Major Archbishop and Iryney Bilyk, Canon of The Papal Basilica of Santa Maria Maggiore.

On September 8, His Beatitude Sviatoslav delivers a speech on “Practical aspects of synodality” at the end of the academic part of the meeting.

The UGCC Department for Information

Pope at Audience: Equality in Christ overcomes our differences



At the General Audience on Wednesday, Pope Francis highlights the equality of all Christians in Christ, noting that anyone who accepts Christ in faith has “put on” Christ and His filial dignity through baptism.

By Benedict Mayaki, SJ

Continuing his catechesis on the Letter of Saint Paul to the Galatians during the General Audience on

Wednesday, Pope Francis noted the apostle’s insistence to Christians not to forget the novelty of God’s revelation that had been proclaimed to them.

The Pope reflected on St. Paul's emphasis on faith in Jesus which has allowed us to truly become children of God and His heirs. Therefore, Christians are to remember with gratitude the moment we became such - the moment of our baptism - "so as to live the great gift we have received with greater awareness."

Faith makes us God's children "in Christ"

Once "faith has come" in Jesus Christ, the Pope noted, "a radically new condition was created that leads to divine sonship."

It is not a sonship involving all men and women insofar as they are sons and daughters of the same Creator; rather, faith allows us to be children of God "in Christ."

Being Children of God "in Christ" thus, makes a difference, because through Jesus' incarnation he became our brother, and by His death and resurrection, He has reconciled us to the Father.

So, "anyone who accepts Christ in faith, has "put on" Christ and His filial dignity through baptism."

Baptism transforms us

Pope Francis further explained that for St. Paul, who made reference to baptism several times in his letters, "to be baptized was the same as taking part effectively and truly in the mystery of Jesus."

In the Letter to the Romans, for example, Paul stated that in baptism we have died with Christ and have been buried with Him, so as to live with Him (Rom 6: 3-14)

Baptism, therefore, is not merely an "external rite." Rather, those who receive it "are transformed deep within" and "possess new life" which allows them to turn to God and call Him with the name of "Abba, Father."

The Holy Father, in this regard, encouraged Christians to find out their date of baptism and to celebrate it.

Baptism goes beyond differences

Speaking further, the Pope noted St. Paul's audacious confirmation that the identity received with baptism is so new that it prevails over the differences that exist on the ethnic-religious level, beyond differences of Jew or Greek, slave or free, male or female (Gal 3:28).

"For Paul to write to the Galatians that in Christ, there is neither Jew nor Greek was equivalent to an authentic subversion in the ethnic-religious sphere," the Pope explained, because by the fact of belonging to a chosen people, the Jew was privileged over the pagan.

Similarly, taking out the distinction between the "free" and "slaves" introduced a shocking perspective, as by law, "free citizens enjoyed all rights, while not even the human dignity of slaves was recognized." Likewise, equality in Christ, which overcomes the social differences between the two sexes, "was revolutionary at the time" and "needs to be reaffirmed even today."

In this way, St. Paul confirms the profound unity between all the baptized because every one of them is “a new creature in Christ.” Thus, every distinction is secondary to the dignity of being children of God who “creates a real and substantial equality.”

Called to live as children of God

The Holy Father then highlighted that we are called in a more positive way to live a new life that roots its foundational expression in being children of God, discovering the beauty of being “brothers and sisters among ourselves, because we have been united in Christ.”

“The differences and contrasts that separation creates should not exist among believers in Christ,” the Pope said. “Rather, our vocation is that of making concrete and evident the call to unity of the entire human race.”

In this manner, everything that exacerbates differences and causes discrimination no longer has any meaning, thanks to the salvation effected in Christ.

“What is important is that faith that operates according to the path of unity indicated by the Holy Spirit,” Pope Francis concluded, adding that “our responsibility is that of journeying decisively on along this path.”

Greetings for Ethiopian New Year

At the conclusion of the General Audience, Pope Francis had a special word of greeting for the people of Ethiopia, who will celebrate the beginning of the New Year – according to the Ethiopian calendar – on September 11.

“I extend my heartfelt and affectionate greeting to the Ethiopian people,” he said, “and especially to those who are suffering due to the ongoing conflict and the grave humanitarian situation it has cause.”

He added his hopes that the New Year “might be a time of fraternity and solidarity, in which we listen to the common desire for peace.”

Spirituality and reading suggestion

Feast of the Exaltation of the Holy and Life-Giving Cross of Our Lord God And Savior, Jesus Christ



“We bow before Your Cross and we glorify Your Holy Resurrection”

(September 14, 27)

On the Gregorian calendar, the Feast of the Exaltation of the Holy and Life-Giving Cross is celebrated on September 14th. The Feast is celebrated on the Julian calendar thirteen (13) days later, on September 27th. This Feast is of ancient origin and was already established in the fourth century. St.

Helena, the mother of Emperor Constantine the Great of Byzantium, went to the Holy Land in search of the true Cross of Christ. Having found the three crosses, one of Christ and the other two of the criminals on each side of Christ, the authentic Cross was determined by healings (miracles) when the individuals were touched by the Cross and prayers invoked in the Name of the Lord.

The Archbishop of Jerusalem at that time had then taken the Cross of Our Lord and Savior and raised it, elevated it, for all the faithful present to see, bow and give praise and worship to the Lord God. The elevation of the Holy Cross gave them and gives us today the opportunity to reflect upon the saving Death and Resurrection of Our Lord. The Cross is a sign of victory and assured protection against the powers of evil. To the non-believer the Cross appears to them to be “foolishness”, but to the true believer, it is the Power and Wisdom of God. To the authentic Christian, the Cross is an integral part of their daily lives. For just as the Lord carried His Cross patiently and lovingly, so too are we to carry our own personal crosses in like manner.

The Cross of Christ, an act of self-sacrificial Love, is to motivate us also to have an attitude of true humility and self-giving. Having the Love of Christ within us, we are to put into practice the spiritual and corporal works of mercy. We are to deal with others whom we meet with love, mercy, humility, patience, meekness, forgiveness and compassion. Our Faith in Christ is to put into Action. Our Faith is to be vibrant, alive and ever-ready to help our less-fortunate neighbor in need. By the Power of the Cross we shall overcome evil and make present already here and now the Kingdom of God in our midst. The prayer “Thy Will be done on earth as it is in Heaven” will take fruition. Then, the presence of God will truly be in our midst.

Helping one another carry our crosses daily in a Christ-like manner will help a spirit of fraternity and trust among all peoples. The Cross of Christ was followed by His triumphant Resurrection. His Resurrection is a promise and pledge of our own resurrection, if we remain faithful to Christ to the end. The Cross of Christ thereby is understood as a joyful sign of deliverance.

May our constant prayer be that of the Troparion designated for the Wednesdays and Fridays of each week: "Save Your people, O Lord, and bless Your inheritance. Grant victory to Your faithful people against enemies, and protect Your community by Your Cross."

Rev. D. George Worschak

Testament

Spiritual Testament of His Beatitude Patriarch Josyf of Kyiv-Halych and All Rus'

Translated by Rev. Myroslaw Tataryn

First printing 1984

To My spiritual Children, Bishops, Priests, Monastics and all the faithful of the Ukrainian Catholic Church

THE LORD'S PEACE AND MY ARCHPRIESTLY BLESSING!



"A little while now and the world will see me no more" (Jn. 14:19), "Within a short time you will lose sight of me..." (Jn. 16:16), for "the time is coming when I shall no longer speak to you in parables ..." (Jn. 16:25) Departing this world and as our ancestors used to say "sitting on a sleigh", after over 90 years of life, I pray for you, my spiritual flock, and for all our Ukrainian people whose son I am and whom I endeavored to serve. I pray for you in the words of Christ's farewell discourse – the Archpriestly prayer of Our Lord and Saviour Jesus Christ. For He is for us and for the entire world: "the way, ... the truth, ... and the life." (Jn. 14:6) And therefore moving on to the world of eternity, I beg Our Heavenly Father to glorify His Son in you, so that you may recognize Him "the only true God" and the "one whom He has sent – Jesus Christ" (Jn. 17:3) and that He may grant you "another Paraclete – to be with you always: the Spirit of Truth, whom the world cannot accept, since it neither sees him nor recognizes him because he remains with you and will be within you." (Jn. 14:16-17)

Together with this prayer, I say good-bye to the world and to all of you, my dear Spiritual Children, and as the Holy Christian faith of our ancestors requires, I leave you

my Paternal and Pastoral Testament! “I have told all this to keep your faith from being shaken” (Jn. 16:1) and “Do not let your hearts be troubled. Have faith in God ...” (Jn. 14:1). And above all else I bequeath you: “Love one another ...” (Jn. 15:12,17), “there is no greater love than this: to lay down one’s life for one’s friends.” (Jn. 15:13)

This love for Christ: this love for the Holy Church which is His Mystical Body; this love for our beloved Ukrainian Church, which is an integral part of the Universal Christian Family; this love for our beloved Ukrainian people with their spiritual and material wealth of universal significance, this love marked my life’s toil, my thought and my work in freedom and while imprisoned. Throughout my life I was, and as such I now depart this world – as a prisoner of Christ! Initially, as a young man, I was His voluntary prisoner! This was a result of being born into and raised by an Ukrainian, Christian and deeply believing rural family. This family gave me and was able to graft in me a faith in Christ and love for Him! Therefore today as I come closer to them in the other world “where there is no pain, no suffering, just life everlasting” I raise up a son’s prayer of thanksgiving! Parents and a Christian family, these are the basis of a healthy society, of a people and of a nation. They are the guarantor of growth and of strength! And therefore I bequeath you: Maintain, and where it is destabilized, renew among the Ukrainian people the true Christian family as the eternal flame and health of the Church and the people!

I was also a voluntary prisoner of Christ when my love for Him pushed me on the path of searching for learning and dedicating myself to academic work. I am thankful to God’s Wisdom that he lit this spark in my childhood and I thank my older brother Roman, for he began teaching me as a five year old – and so when I first went to school I could already read and write. Entering elementary school, therefore, the spark became a burning fire of love for learning. Out of love for learning I therefore remained a prisoner of Christ, until I recognized the call to the priesthood, at which time I decided to serve Christ. The Christian family and our own Ukrainian schools – these are the foundations of the healthy education of future generations! Therefore I bequeath to you: Renew them and save them in Ukraine and in all the countries where our Ukrainian people have settled! In the vocation to serve Christ as a cleric I clearly see God’s hand. Having heard the Lord’s voice and being sustained by the Lord’s Right Hand, I rejoiced in being able to serve Him in the best decades of my life. I served Him as a voluntary prisoner, being His servant as a scholar, and as a theologian of that greatest of revealed Mysteries the Trinitarian life of God and specifically the Third Person of the most Holy Trinity – the Holy Spirit, the Spirit of Truth, the Comforter and the Giver of Life, who fulfills everything and who dwells unseen, in us and in Christ’s Church. [paraphrase of the prayer, “Heavenly King”] Inspired by His grace I served our beloved Church in the capacities assigned to me by the Head and Father of our Church, the Servant of God, Metropolitan Andrei – as professor and rector of the Theological Academy and Seminary and finally as the founder of the Ukrainian Catholic University here in Rome ...

As the one who became a voluntary prisoner of Christ I served the once glorious world of Ukrainian theological thought; I tried to raise it up from ruin, to renew it in the

knowledge that Learning is one of the foundation stones of the renewal and strength of a people; that theological learning is an evangelical command of Christ: “go, therefore, and make disciples of all nations ...”(Mt. 28:19) Learning is a pillar of the Church among our people; for through its educational institutions it has become the educator of the people; and through learning “the individual becomes richer, all the more understanding that idea which contains heaven and earth, time and eternity, history and the present, the heart and the mind ...” [address at the opening of the Theological Academy in Lviv Oct. 6, 1929] Reflecting therefore upon the meaning and value of learning, in the face of that eternity which approaches me undeterred, I bequeath you: Love learning; develop and enrich it with your work and your knowledge – be its servants! Raise temples of learning, burning with the spiritual strength of our Church and our people. Remember that the fullness of life in the Church and in our people is not possible without our own indigenous scholarship. Learning is their breath of life!

In 1939 our Church’s new “Way of the Cross” began, and the great Saint and Genius, the Servant of God Metropolitan Andrei called upon me to be the Exarch of Eastern Ukraine in October and then in December of the same year in my episcopal consecration named me his successor. I accepted this calling as the secret call of our Lord, in Christ’s words, to “Come, follow me ...” (Jn. 1:44) I immediately understood what it meant to “follow Christ”, in the trying and turbulent times which came upon our Church. For it was Christ who warned us: “If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps” (Mk. 8:34b). The vocation of the shepherd is that of self-denial, to take upon one’s shoulders the Cross and to follow Christ out of one’s love for Him; for He also said: “Whoever disowns me before men I will disown before my Father in heaven.” (Mt. 10:33) So began my way along the path of thorns. It truly became a life which reflected my episcopal coat of arms: *Per aspera ad astra*. Before me, the successor of the Servant of God Metropolitan Andrei and the beneficiary of his spiritual legacy, lay the long road of self-denial, the cross and witnessing Christ “before man”, “to this faithless and corrupt age” (Mk. 8:38).

On this road I was aided by God’s great Right Hand. With His aid I, a prisoner for Christ’s sake, witnessed to him as He had told His disciples and followers: “be my witnesses in Jerusalem and throughout Judea and Samaria, yes even to the ends of the earth” (Acts 1:8). But on the sign posts of my life there were other names: not Jerusalem, Judea or Samaria, but rather Lviv, Siberia, Krasniarsk, Yenyseisk, Mordovia ..., and literally “... to the ends of the earth”. Arrest by night, secret trials, endless interrogations, searches, moral and physical torment and humiliation, beatings, and murder by starvation; impure and dishonest prosecutors and judges; and before them I stand, a defenseless prisoner and convict, “a mute witness of the Church”, who weakened and physically and psychologically emaciated, gave witness of his silent and “condemned to death” beloved Church ... And this prisoner-convict saw that his path “to the ends of the earth ended in a death sentence!” I gained strength on this path of a prisoner for Christ only in the thought that I was accompanied by my spiritual flock, my beloved Ukrainian people, all the bishops, priests, faithful, fathers and mothers, infants, self-sacrificing youth, and helpless elderly. I was not alone! Supernatural endurance

and a mysterious strength was given me by those words engraved deep upon my soul, the words of Christ's evangelical mission: "What I am doing is sending you out like sheep among wolves. You must be clever as snakes and innocent as doves. Be on your guard with respect to others. They will hale you into court, they will flog you in their synagogues. You will be brought to trial before rulers and kings, to give witness before them and before the Gentiles on my account. When they hand you over, do not worry about what you will say or how you will say it. When the hour comes, you will be given what you are to say. You yourselves will not be the speakers; the Spirit of your Father will be speaking in you. Brother will hand over brother to death, and the father his child; children will turn against parents and have them put to death. You will be hated by all on account of me. But whoever holds out to the end will escape death. ..." (Mt. 10: 16-22)

As never before the secret of Christ's words was opened to me: "And you will be my witnesses ..." (Acts 1:9). To be Christ's witness: this meant to acknowledge Him before people (Lk. 12:8); not to deny Him; to carry our Cross; to suffer for Christ and with Christ; to be prepared for torment and even to give one's life for one's neighbor; not fearing those who can "kill the body" (Lk. 12:4); remembering that "Whoever would preserve his life will lose it, but whoever loses his life for my sake and the gospel's will preserve it. What profit does a man show who gains the whole world and destroys himself in the process?" (Mk. 8:35-36) Today I thank God for having given me the grace of being a witness to and confessor of Christ, just as He called us to be in His Gospel! From the depths of my soul I thank the Lord God for having given me the strength not to have shamed my land, nor the good name of my Church, nor myself, her humble servant and shepherd ...

And today, "sitting on my sleigh, reflecting in my soul and giving glory to God, who has brought me to this day ..., I sit on my sleigh prepared for the road into the distance, and with an exhausted voice I pray" [Prince Volodymyr Monomakh's Testament to my Children] and bequeath to you my spiritual flock: "Be witnesses" to Christ in Ukraine and in the lands of your voluntary and involuntary settlement; in all the lands where you dwell; in prisons, in dungeons and in concentration camps; to the ends of the earth and to the last moments of your earthly lives! Be witnesses on every continent of our poor planet! Do not put to shame our Ukrainian land – the land of our ancestors! Maintain in your souls pure and undefiled the name of Your Holy Church! Do not put to shame your Ukrainian heritage – as Christ said: "What I just did was to give you an example: as I have done, so you must do ... Amen, amen I say to you no slave is greater than his master ... Blest will you be if you put these things into practice". (Jn. 13:15-17)

In evangelical words and images, as if in parables, I described my life, the life of a witness, a prisoner, a confessor who arrived at the "end of the world" and at the end of his life, face to face with death, in Mordovia, in an unbearable climate, in the worst death camp – where the end of my life was very close. But the Most Merciful and All-Powerful Providence of God wished otherwise! Against all hope, I was proclaimed free! Who and how this came to be will be told by the historians of our Church's road of

martyrdom. Whether this was a result of the Second Vatican Council and the voice there of our bishops, or whether this was the product of the efforts of our Ukrainian and foreign friends in the academic world who came to my aid, or whether perhaps could this have been a temporary sobering of those who wielded power at that time – God knows! All however were but agents of God’s Unknowable Wisdom! But among them all, the most influential must have been the efforts of Pope John XXIII of blessed memory – for he was truly the incarnation of goodness, humanity and Christian love. Out of my deep gratitude I humbly pray to the Lord for his glorification among the saints!

Although I was free, freedom was not granted to my beloved Church! As a result my immediate response was to remain in our homeland and to further carry with my Church that great Cross which she bore. As I wrote from the isolation chamber in the Kyiv prison “I do not feel, even in my deepest person, that I should leave the Soviet Union, but rather I just wish to gain for our Greek-Catholic Church those rights which it had in the USSR until 1946, those rights which the constitution guarantees but today are recklessly trampled upon! ... I openly admit that I have no intention of leaving, unless it is under a forced escort, as a mute witness of the Church”. [Letter from Isolation in Kyiv, Korolinko 33 – February 14, 1961]

However, the voice of Pope John XXIII of blessed memory called me to the Vatican Council. His call was an order – for in it I saw the incomprehensible intention of God’s Wisdom. Was this not a call to give living witness to the fate of our Church? Was this not a call to complete that which I could not complete as a prisoner? And so began a new and further road in my life along which I have been pilgrimaging for the past twenty years. And this road, as soon became evident was not a road along which shone “astra” – bright stars. Rather it continued to be a road of a prisoner for Christ, this time however, a prisoner with fictitious freedom. ... Hoping for a swift return to my spiritual flock after the Vatican Council and having done all that was demanded of me by my archpastoral obligation for the maintenance of apostolic descent in the Ukrainian Church, I arrived physically exhausted but spiritually undefeated in the Petrine capital

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My arrival in Rome, as well as my un hoped-for release, and the first weeks and months of my freedom spent firstly in the ancient Basilian Greek Monastery at Grottaferrata and then in the Vatican, were marked by unreadable signs. This was best captured in a speech given at the Consecration of St. Sophia Sobor on 28 September 1969, by the President of the Italian Chamber of Deputies, Giulio Andreotti: “If the stars were in proportion to the thorns which marked your life as a priest and Major Archbishop, then we would with certainty be able to foretell the discovery of galaxies as yet unknown and unimagined. Wisdom (our successors will decide whether it was in fact wisdom or not) wanted that all the events surrounding your release unfold here before the Catholics of Rome in silence. It is truly a strange world! In this world we fear to respect those who are persecuted, feeling that perhaps we will only cause the persecutor to be more vicious with those who are left behind. And yet had we known all, we would have welcomed you with such joy, just as the Christians of Rome welcomed St. Peter when he was released from prison. For you were as St. Peter, who had that stark awareness of

God's hand in everything and of the presence of the angels, and who later established you here, as a permanent sign to all ...”

Giulio Andreotti continued: “In 1948, Your Eminence, a book was published ... about the fate of Christians in the Soviet Union. In this book on page 282 we read: on April 11, 1945 a number of bishops were arrested. Metropolitan Slipyj, who is widely reported to have passed away, has according to recent reports been maintained among the living. This world of ours, which was bold enough to accuse Pius XII of not having known early enough what was going on in the death camps, this same world after the end of the war in 1948 could not tell us whether Your Eminence was among the living or dead. It is most fortunate, that you are the ‘dead’ who speaks, but more so, who creates ...”

On the road from Vienna to Rome my spiritual pain gave me no rest as I thought about our Church and our People. All her achievements, the work of generations over the thousand years of Christianity, all lay in ruin. I accepted this as the will of God in the deep faith that all historical moments, even those of suffering, are not meaningless. I believed that from the ruin our Church and our People would arise! With all my strength I tried to find a way out of what seemed a hopeless situation. I endeavored to raise our Church and People out of ruin, in order that they may be reborn. It was necessary that work begin from the very roots, from the very beginning. And the beginnings were scholarship, prayer, work, and Christian righteousness. As a silent and once more voluntary prisoner for Christ, I rejoiced that with God's help and thanks to the generosity of the people of God, especially the laity, I was able to establish the Ukrainian Catholic University – a center of learning; the Sobor of Saint Sophia – a sign and symbol of God's indestructible temple here on earth; the place of prayer, the Studite monastery – an eternally burning flame of Christian righteousness and Eastern Christian monasticism! Now looking upon these centers, these signs and symbols, I once more bequeath to you: Atheism is now the official doctrine in Ukraine and in all the countries of the communist world. Therefore, save the Ukrainian Catholic University, for it is a workshop in which are educated new generations of priests and lay ministers: fighters for truth and learning!

May the Ukrainian Catholic University, with its many branches throughout the world, be for you a sign and an encouragement for new research and scholarly work! Remember that when a people forget or lose their knowledge of their past with its spiritual treasures they die, disappear from the face of the earth. Indigenous scholarship raises a people to flight to the heights of the universe, among other mature peoples! And when you gaze upon the Sobor of Saint Sophia, when you make pilgrimages there as to your native Holy Place, and when you raise your voice in prayer within its walls, remember that this Sobor I leave you as a sign and symbol of those destroyed and defiled Ukrainian Churches – our ancestral witnesses of Christian faith – the Sobor of Saint Sophia in Kyiv and Saint George's in Lviv! May this Saint Sophia built for you as a sign of rebirth, also become a sign of encouragement for you to build new churches in Ukraine and in the countries of your settlement! But above all, may Saint Sophia be for you a signpost and witness of the Church of Living Ukrainians, a holy place of prayer and liturgical sacrifice for the dead, the living and the yet unborn! I beseech our God that He preserve the Church of Future Ukrainian Generations!

In initiating the renewal of Eastern Christian spirituality, the Servant of God Andrei set the foundation for the renewal and growth of the monastic life according to the rule of St. Theodore the Studite. The person who worked tirelessly in this field was his brother, Ihumen Klymenty of blessed memory, a suffering but humble confessor of the faith. It was from them, the two God-loving brothers, that I accepted a clear heritage and their final request: to save the Brotherhood of Studite Monks. The Lord God helped fulfil their wishes: in Ukraine, notwithstanding constant repression, the Studite brotherhood has grown; and in the Albano Hills (near Rome) was born a new Studite Lavra with an Archimandrite at their head. And in other countries we can see new fires of Studite monasticism. The Studite Lavra and its daughter monasteries will gather together those who reject life in the world for love of Christ and His Church. The Studites will gather together those who wish to serve the world by rejecting the world; those who wish to serve through dedication and prayer. They will go to serve, not as selfish persons or as those who are too weak and must flee the world; but rather they will go as tireless workers and men of prayer for the world, for their Church and for their people...

On the islands of monastic life all those who come together become preservers and creators of our Ukrainian Christian spirituality, which reveals itself through the Divine Liturgy, through ritual purity, in Eastern Christian theological thought and in the very monastic life based on the ancient Eastern Christian monastic practices. They also suffer with those who do battle against the evil of the world; they become examples for spiritual vocations to service in the Church. The Servant of God Andrei's wish and my request is that all our monastics (whose concern and work for the good of souls no one can deny) strive among each other not for influence or power, nor to be popular, but rather that they compete in their growth in holiness and in the service of Christ and our Ukrainian Church. I therefore beseech all our monastics: Do not be ashamed of our heritage; value our spiritual legacy! Regardless of how great a risk it is, it does not deserve to be disregarded! "Do not give what is holy to dogs or toss your pearls before swine. They will trample them under foot, at best, and perhaps even tear you to shreds". (Mt. 7:6) May our spiritual heritage enter your souls and enflame your hearts so that you may preserve and cultivate it! Through this heritage may you be sanctified by the grace and gift of the Holy Spirit.

The Second Vatican Council was underway when I arrived in Rome. As in earlier cases, beginning with the First Apostolic Council in Jerusalem, the Council is the assembly of the leading shepherds of Christ's Church who give witness to the faith and life of those under their pastoral care the Fathers of the Council are witnesses before the Church and before the whole world. Aware of the significance of this witness, in my words to the Fathers of the Council on October 11, 1963 I spoke not of my story – it was well known, but rather about the witness of our Ukrainian Church: its witness of faith in Christ and in the One, Holy, Catholic and Apostolic Church, a witness supported by fearless confessors, martyrs and other sacrifices. In order to express my gratitude and recognition, but in particular my support of those who continued to suffer, I proposed and requested: that the Kyiv-Halych and All Rus' Metropolia be raised to Patriarchal dignity. For the first time in the history of our Church the idea of a Patriarchate was publicly raised at such a prestigious forum as an Ecumenical Council – although the idea of Patriarchate itself was not new. In fact although Kyivan Metropolitans did not

possess the title of Patriarch they did in fact have jurisdiction over their Church equal to those of a Patriarch. They were well aware of the fact that the Patriarchate of the Church would be a visible sign of the maturity and autonomy of a Particular Church and further, it would be an important element in ecclesiastical and national unity. It is not unusual then that such great figures from our history as Metropolitan Peter Mohyla and Metropolitan Josyf Benjamin Rutsky, in the worst periods of our ecclesiastical decline and disunity, did all they could to save our Church from ruin and to re-establish unity on the firm basis of a Patriarchate of Kyiv and all Rus’.

The significance of the Patriarchate was not lost upon the leaders of the young Ukrainian State in the revolutionary years 1917-1920 when they expressed their desire to see in [sic] the just released (from imprisonment by Tsarist Russia) Metropolitan Andrei the first Patriarch of Kyiv-Halych and all Rus’. Clear proof of this wish can be seen in the Constitution of the Ukrainian Republic signed in the year 1920, which although never brought into effect, clearly witnessed the insuppressible idea of a Patriarchate for our Church. As the history of our Christian Church in Eastern Europe clearly shows, a Kyivan Patriarchate would save our ecclesiastical unity within the Universal Church and it would become the savior of our Ukrainian Church and State. It is now clear that it was an act of historical short-sightedness on the part of the Roman Apostolic See to ignore the great idea of Metropolitans Mohyla and Rutsky. Citing political reasons for their inability to recognize a Patriarchy for our Church, the Vatican disregarded valuable historical and ecclesiastical reasons for formally accepting a united Patriarchal Church in Ukraine. Although such motivations are not “divine”, but rather very human, they are repeated and serve as the justification for the rejection of our attempts to have the Patriarchal rights of our Church guaranteed, even today.

To our ancient Ukrainian concept of Truth, wherein Veracity and Justice are one, such “human” motives are very foreign. As a faithful son of the Catholic Church I call upon the decisions of the Vatican Council in the question of the creation or birth of Patriarchates. As a member of the “Papal Family”, seeing that Pope John XXIII of blessed memory named me a Cardinal “in pectore” and on his death bed wished to make this public, which was subsequently done by Pope Paul VI on January 25, 1965, I, on a number of occasions, requested the formal. Until it can be compared to the Ukrainian original, the sense of “see in” seems to be “welcome back eagerly”. I brought to His Holiness’ attention that in the Eastern Churches neither the Ecumenical Councils nor the Pope created Patriarchates for the various promising Churches. Rather the Patriarchate arose as a result of the natural process of maturation of the Christian flock, in all its integral parts, in the consciousness of its clerics as well as laity – the laity usually in fact playing a crucial role in this process. For only a mature Christian consciousness of the great treasures of the particular ecclesiastical and national traditions, the historical and cultural experiences, the efforts and sacrifices which became a part of the Universal Church – only such a consciousness could create a firm foundation upon which the Patriarchate could stand! I have continually contended that the Church of the Kyivan-Halych Metropolia has given enough witness of such a maturity throughout its entire history. Why should Kyiv, the cradle of Christianity in Eastern Europe, not be crowned by a Patriarchate? With utter humility and with

patience I clearly informed His Holiness Pope Paul VI of blessed memory, "If you do not recognize it, your successor will do so ...

For the very fact that our Ukrainian Church exists means that we cannot renounce our Patriarchy!" And I beg of you, my Beloved Children: Never reject the Patriarchate of your Suffering Church – for you are its living children! I strengthen my appeal with a reference to my "Profound Declaration" written by my own hand in 1975: "God created humanity and the family. He is also the creator of generations, tribes and nations. The love and affection which every human being feels for their family is also owed to their people and nation. Patriotism and a concern for the welfare of the nation have always been seen as God-given obligations. The good of the nation must at times be defended against enemies and even against internal forces which for various reasons could lead to the demise of the nation. That very same principle applies to the church – that is to say that there exists a God-given obligation to care for her welfare and to defend her rights against those who may aim to do her harm. Our forefathers strove over the past millennium to maintain our ties with the Apostolic See, and in 1596 they strengthened this bond with an act of union, under conditions which the Roman popes promised to keep. Throughout the past 400 years this unity has been witnessed to by the blood of many martyrs. Our age is also among those during which our people have died as martyrs in the defense of the Sacred Unity of the Church." "The Apostolic Roman See, under the influence and power of the functionaries of the Roman Curia, perhaps even with good intentions, chose the political course in 1970, a course which struck a great blow to our Church in Ukraine and an even greater one against our Church in the free world. The entire Christian world is a witness to the fact that our constant warnings and our humble arguments which were passed on to His Holiness Pope Paul VI have been ignored."

Therefore, today, when we have seen the secret documentation concerning contacts between the Roman See and the Patriarch of Moscow, these documents which are, if you will, a death sentence for our Ukrainian Church as well as a great blow to the universal Christian Church headed by the successor to the Apostle St. Peter – I once more beseech, tell and bequeath to you, my spiritual flock: "Brethren, live as children of light ... Take no part in vain deeds done in darkness; rather, condemn them. It is shameful even to mention the things these people do in secret ..." (Eph. 5:8-11) To the uncaring and the apathetic I call: "Awake, O sleeper, arise from the dead, and Christ will give you light." (Eph. 5:14) Again and again I beseech you: "You are the very seal of my apostolate in the Lord" (I Cor. 9:2), "... Be on your guard, stand firm in the faith, and act like men ..." (I Cor. 16:13), because although "We are afflicted in every way possible, but we are not crushed; full of doubts we never despair. We are persecuted but never abandoned; we are struck down but never destroyed." (II Cor. 4:8 9)

"We stand without the possibility of return upon the road to the establishment of a Patriarchate for our Church", I said in my closing remarks at the Synod in 1969. [Blahovisnyk, vol. 1-4, 1969, p. 120] You, My dear Brothers and Sisters, understood my words and as good children of our Church you began to pray for your Patriarch, both alone and during the Divine Liturgy. With this prayer you expressed your mature Christian consciousness, because in the first instance prayer is an expression of total

trust in the Lord's assistance and faith in the power of the Almighty Lord to achieve that for which we incessantly pray. Did not Christ tell us to ask and to pray? Did He not promise to grant that for which we faithfully prayed? He did say after all: "Ask, and you will receive. Seek and you will find. Knock, and it will be open to you." (Mt. 7:8)

Prayer, especially liturgical prayer also has a further significance: through it the believer expresses faith in the revealed mysteries of faith and a deep understanding of the meaning of the Church of Christ, and of their own particular Church. Our particular Church is further recognized as possessing its own immensely valuable heritage which is expressed in the rites, the liturgies, the form of government, and the tradition of spirituality. Liturgical prayer becomes the forerunner of the formulations of doctrine, as was seen in the Creeds of earlier centuries. Liturgical prayer also forms the foundation out of which evolve the canonical norms which govern the Church itself. I am therefore immensely grateful that you have been praying for "His Beatitude the Patriarch of Kyiv-Halych and all Rus' " in your churches as we did in 1975 on the tomb of St. Peter himself. By this prayer you have shown your mature Christian faith. This prayerful faith you have also displayed in song, by singing the prayer for the Patriarch – a prayer which expresses our faith that our Church be recognized as Patriarchal. This prayer is like our traditional prayer for unity – "O God grant us unity"; or like our prayer for the ultimate liberation of our land, when we sing "... people in chains, a land imprisoned, even prayer is forbidden ... O God, Almighty, grant us freedom, grant us a future, grant us success, strength and ownership of our land ..." The Patriarchate, the vision of your faithful spirit, has become a living truth! It will stay so forever!

Because, a little while longer and the Patriarch for whom you pray will cross over to the other life and his person will no longer be the visible symbol and personification of the Patriarchate. However, in your consciousness and in your vision, the living, actual Ukrainian Church is and always will be Patriarchal! Therefore, I bequeath to you: Pray, as before, for the Patriarch of Kyiv-Halych and all Rus', unnamed and as yet unknown! The time will come when the Almighty Lord will send him to our Church and will make his name known! But our Patriarchate we already have! The struggle for the fullest expression of our ecclesiastical life within a Patriarchate goes hand in hand with the struggle for Church unity among our Ukrainian people.

I rejoice in the fact that although we are still not united in one Church, the sons and daughters of the Ukrainian nation carry crosses upon their shoulders and are united in Christ, in His suffering, and are coming closer to one another in order to embrace in the kiss of peace, as an expression of their fraternal love. In expressing this joy, I beseech you, and may my request become also my bequeathal: "Embrace one another! Let us proclaim: Brothers!" Follow the words of the Servant of God Andrei, who dedicated his entire life to the idea of Christian unity, becoming a herald of the unity of Christ's Church! Stand up in defense of the rights of the Ukrainian Catholic Church and defend also the rights of the Ukrainian Orthodox Church, which is equally tormented by the repressive regime! Defend also other Christian and non-Christian religious communities in Ukraine. All of them have lost their basic freedom of conscience and religious expression, and all of them suffer for their faith in one God! The closest to us in faith and heritage are our Orthodox brothers. We are united by one Christian

tradition, a common ecclesiastical and national tradition, a common two thousand year old culture! We are united by our struggle for the autonomy of our Church, for her fullness, as expressed by a Patriarchate for the Ukrainian Church! All of us, Catholics and Orthodox alike, fight for the resurrection of our Church and for her spiritual strength in Ukraine and in the countries of our settlement. And all of us carry the heavy Cross of Our Lord, confessing Christ! [paraphrase, "Synodal Declarations", Blahovisnyk, vol. 1-4, 1969, p. 127] I therefore bequeath you: Pray, work and fight for the maintenance of the Christian soul of every member of the Ukrainian nation, for the entire Ukrainian nation and for our strivings for Church unity in a single Patriarchal Ukrainian Church!

Foreseeing the end, I cannot refrain from expressing my bitter spiritual pain which I experienced during my years in the West. This pain was born of the lack of unity among our Bishops in the West. The lack of unity is, so to speak, the original sin which has imbedded itself in the souls of those who are supposed to be the bearers of light for others. This sin was like a thief who crept from the West into our suffering Church in Ukraine. The lack of a feeling for and understanding of unity in the basic issues of the life of our Church and our people is our misfortune, our age-old sin! I have often reflected upon this unfortunate phenomenon: it is first of all a result of an inadequate theological knowledge, a product of being educated in foreign schools, the effect of a foreign environment, an ignorance of the history of our Church, which they have been called to serve ...

The rotting fruit of all this is a careless attitude to all the achievements of our forefathers, a disregard for our own heritage and worse still a mad rush for honors, a courting of power which truly reminds one of the battles among the princes during the decline of the Kyivan state and finally the weakening of character to the point that one becomes a mere slave of foreign interest and does obeisance to earthly gods! As the Head and Father of our Church, I taught and I reprimanded. As Father, I called upon them, begging for unity, and as the Head of the Church, I reprimanded them with a clear and firm voice. I tried to awaken in them sleeping consciences and remind them of their pastoral responsibilities for their spiritual flocks: a responsibility before God and the Church the episcopate should be an example of unanimity in the governing of the Church and an example of unity in all aspects of religious and national life! All my experiences in this arena: the disrespect, the spiritual wounds, in a word – "all the arrows of the evil one" – are well-known to you. They were no easier to bear than imprisonment and banishment. And I lived through them with the same pain that I endured during the torture in the camps. But today, I thank the Almighty that I was beaten in the camps and beaten in freedom! I thank Him that they beat me and did not glorify me! I forgive them everything, for even they were but instruments of the Lord, who called me and gave me His Grace to be in prison and in freedom, a prisoner for Christ's sake! Our glorious predecessor of blessed memory, Josyf Benjamin Rutsky in his spiritual testament made allusion to the same sin, to the same lack of unity among the bishops. In his account he mentions the continuous arguments, the search for earthly wealth, the pastoral carelessness and he calls upon the bishops to achieve spiritual unity and faithful work. Rutsky says: "I only ask one thing of you, my Most Reverend Fathers, Bishops of Rus', and that is that you join together in Christ's love and

in that love that you unite yourselves with your Metropolitan. May you in word and deed recognize him as your Father ...”

Having expressed this most bitter sorrow and pain which fills my heart I do not wish to chastise anyone. Therefore, Honorable and Dear Brothers in the Episcopal service, forgive me as I have forgiven you! When I express this sorrow I wish it to remind you one last time as a father and as a pastor: In unity save our Church from destruction and ruin! May your unity, the unity of the entire episcopate of the Ukrainian Catholic Church, be a stimulant and an inspiration to all pastors, clerics and faithful, whose ancestors were born by the Mother Church – the Kyivan Metropolia. On the historical road they have wandered into different lands, among varying people and they have forgotten their Mother who gave them life! Help them rediscover their Mother!

“Sitting on a sleigh ...” my thoughts turn to my brothers and sisters in Ukraine in the farthest regions of the Soviet Union, to those who suffer in freedom and to those who are punished in the jails, the prisons, the camps of forced labor, and in the death camps ... Among them I see new fighters, scholars, writers, artists, peasants and workers. I see among them bearers of truth and defenders of justice. I hear their voices in defense of the essential rights of humanity and of the human community. I look upon them with amazement – how they defend the Ukrainian Word, how they enhance Ukrainian culture and how with all their strength they work to save the Ukrainian soul!!! I suffer with all of them, because for all this they are treated as criminals. I pray for you, my Brothers, and I ask God to grant you the strength to defend the natural and divine rights of the human person and community. I bless you as the Head of the Ukrainian Church, as a Son of the Ukrainian People, as Your Brother, Your Companion and Co-sufferer!

“Sitting on a sleigh ...” here on the Vatican hill, as if sitting on the hills on the island of Patmos, like St. John the Theologian, an unwilling exile from his own land, I look into my vision – revelation: I listen to the Voice of the Lord, which says: “I am the Alpha and the Omega, the One who is and who was and who is to come, the Almighty!” (Revel. 1:8) And I, like John, “your brother, who shares with you the distress and the kingly reign and the endurance we have in Jesus,” (Rev. 1:9), reveal to you the secrets which I see and which are to come. I see the daughter Churches of our Ukrainian Church throughout the continents of the world. Once they shine like bright stars and then they flicker like wandering flames ..., therefore for them here are my Words. To the daughter Church closest to the freezing Polar cap, I call: “I know your deeds; I know you are neither hot nor cold. How I wish you were one or the other – hot or cold! ... You keep saying: ‘I am so rich and secure that I want for nothing’ ... Be earnest ... therefore ... repent.” (Rev. 3:15, 17, 19)

Before my eyes is uncovered another neighbour daughter Church, in the land which greets immigrants with a monument, the symbol of liberty, and the home of the city of “Brotherly Love”. There also was born the first daughter of the Ukrainian Mother Church – beyond the ocean. I call upon you with the Lord’s voice: Christ gave you “the key of the House of David”, A symbol of strength and authority (cf. Is.22:22, Rev. 3:7), “The keys of death and the nether world.” (Rev. 1:18) I know your works, and all know that I have loved you. If you maintain my words “I will keep you safe in the time of trial,

which is coming on the whole world.” (Rev. 3:10) Do not be tempted therefore, but be the defender of the imprisoned and suffering members of your Mother Church! Be a living example of Brotherly love! In the south I see with my soul’s eyes a young daughter Church, on the continent whose oceanic shores are blessed from on high by the Savior-Christ. “I bless you also, my humble one! Listen to the voice of the Lord, which comes to you: I know of your tribulation and your poverty, even though you are rich ... Remain faithful until death and I will give you the crown of life.” (Rev. 2:9-10)

With thanks I think of the daughter Church in the land on the other side of the world, and in prayer I give you the Lord’s voice: “I know your deeds – your love and and faith and service – as well as your patient endurance.” (Rev. 2:19) Although you are far away, you are so close to the Mother Church by ties of spirit and of the heart. I bless you and I pray: Sustain yourselves in the faith of your fathers, in the love of you brothers, in the service of your Mother Church! And may your reward be “the morning star” (Rev. 2:28) which shall be given you by the Lord. With pain in my heart I look upon the daughter Church in Albion. I will speak to you no more, because I see the end. And since my voice, the voice of the Head of the Ukrainian Church did not make its way to your peaks and did not move their consciences, then today listen to the voice of the One “with the sharp, two-edged sword: I know you live in the very place where Satan’s throne is erected; and I know you hold fast to my name and have not denied the faith you have in me ... Nevertheless, I hold a few matters against you: there are some among you who follow the teaching Balaam, who instructed Balak to throw a stumbling block in the way of the Israelites ... Therefore, repent! ...” (Rev. 2:12-14, 16)

From my hill as if on the hills of Patmos, I look upon daughter Church in the surrounding countries on the old continent. I pray for her, for she is divided by cordons and torn by curtains, and the Voice of the Lord says to her: “I know your conduct: ... being alive, when in fact you are dead. Wake up and strengthen what remains before it dies. I find that the sum of your deeds is less than complete in the sight of my God. Call to mind how you accepted what you heard; keep to it, and repent. ...” (Rev. 3:1-3) And among these visions which appear before my eyes, I see the great city of Kyiv in my native land. In parting I speak to it in the words of Revelation: “I know your deeds, your labors, and your patient endurance. I know you cannot tolerate wicked men; you have tested those self-styled apostles who are nothing of the sort and discovered that they are impostors. You are patient and endure hardship for the cause. Moreover, you do not become discouraged ...” (Rev. 2:2-3) Therefore the voice of the Lord calls to you: “I will ... remove your lamp stand ...” (Rev. 2:5) I your son, say farewell: “Shine on, shine on ..., our Jerusalem, and you will once again arise to your former glory!” These visions, My beloved spiritual flock I pass on to you in order to aid you on your pilgrimage!

I would not be a loving father and a good pastor if I would forget those beloved ones who worked closely with me. Those priests and monastics who during my time here on this Roman island formed my spiritual family. They listened to me as their father, they worked with me and they served me, their Pastor, with their knowledge and their untiring labour; they prayed for me and with me: they embraced me with their love. They aided me and worried over me as I was weakened by old age. They shared my joy and my pain. They helped me carry the heavy Cross of a Prisoner for Christ! With a

sincere paternal heart I thank you and I bless you with my failing right hand! I pray the Almighty God in the on Holy Trinity, to allow the Holy Spirit to overshadow and enlighten you, and to sustain you in the faithful service of the Ukrainian Church!

Bury me in the Patriarchal Sobor of St. Sophia, and when my vision is realized and freedom returns to our Holy Church and our Ukrainian People, carry my coffin to the Ukrainian land and place it in St. George's in Lviv, by the tomb of the Servant of God Metropolitan Andrei. I am dying, and going from this world as the one whom he, Metropolitan Andrei, the Head of Our Church, named by his authority the Exarch of Greater Ukraine. If it be God's will and the desire of the Ukrainian people, place my coffin in the catacombs of the renewed Sobor of St. Sophia. In the catacombs of the Kyivan prison I was tortured for many years when I lived; in the catacombs of the renewed Sobor of St. Sophia in Kyiv I would rest, being dead according to the flesh!

Bury me, my Brothers and my Children, and "draw your strength from the Lord and His mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. Our battle is not against human forces but against the principalities and powers, the rulers of this world of darkness, the evil spirits in regions above. You must put on the armor of God if you are to resist on the evil day; do all that your duty requires, and hold your ground. Stand fast, with the truth as the belt around your waist, justice as your breastplate, and zeal to propagate the gospel of peace as your footgear. In all circumstances hold faith up before you as your shield; it will help you extinguish the fiery darts of the evil one. Take the helmet of salvation and the sword of the spirit, the word of God." (Eph. 6:10-17) "I sit on my sleigh prepared for the road into the distance ..." and I pray to our Heavenly Protectress and Our Lady, the Mother of God and Ever-Virgin: Accept under your all-powerful protection our Ukrainian Church and our Ukrainian people! May the grace of the Lord Jesus Christ, the love of God the Father and the communion of the Holy Spirit be with you all! Amen!

The humble Josyf, Patriarch Joseph Card Slipij Patriarch

In prayer and reflection, written from 1970, completed and signed on the eve of the feast of the Immaculate Conception of the All-Pure Virgin Mary, 1981

Josyf Cardinal Slipyj Is Dead; Soviet Prisoner for 18 Years

Special to The New York Times

ROME, Sept. 7 — Josyf Cardinal Slipyj, the Major Archbishop of the Ukrainians who spent 18 years in Soviet prison camps until the Vatican obtained his release from the Russians, died here today. He was 92 years old.

Despite his release and his elevation to Cardinal in 1965, his two decades in Rome were years of bitterness. Cardinal Slipyj chafed at the Vatican's firm adherence to a supposed agreement with Moscow to keep the strongly anti-Communist churchman from playing a major role in return for his freedom.

Cardinal Slipyj was known to have been offended by the refusal of Pope Paul VI, who made him a Cardinal, and Pope John Paul II to grant him a title that he made no secret of coveting — Patriarch of the Ukrainians. The title would have been effective only for Ukrainians in exile because in 1946 the Soviet Union commanded that the Ukrainian Catholic Church be absorbed into the Russian Orthodox Church.

It is presumed that the rank was withheld from Cardinal Slipyj in order not to create a further irritant in the strained relations between the Vatican and Communist Governments.

Archbishop Slipyj's release, obtained by Pope John XXIII from the Soviet leader, Nikita S. Khrushchov, in 1963, was one of the first major results of the early phase of detente between Moscow and the Vatican. The issue had been raised when observers from the Russian Orthodox Church came to Rome for the opening of the Second Vatican Council in 1962.

The Ukrainian Catholic Church is a Uniate branch that returned to the authority of Rome in 1596 after many centuries under the Byzantine Eastern Orthodoxy.

In 1968, Pope John Paul II in effect named a successor to Cardinal Slipyj as leader of the Ukrainian Catholics when he appointed Archbishop Myroslav Ivas Lubachivski as the Cardinal's coadjutor, or successor, in his see of Lvov. The nomination specifically conferred on Archbishop Lubachivski the right to succeed the Cardinal. Since 1944 no Archbishop has been allowed to function in Lvov, a city that the Soviet Union annexed from Poland.

Cardinal Slipyj had strong support for his claim to become Patriarch among Ukrainians in exile, notably in the United States, Canada and West Germany, and was cheered for his occasional public criticism of the Vatican for not defending strongly the rights of Catholics in the Ukrainian Soviet Republic.

The Cardinal was the last survivor of five leading churchmen imprisoned by Communist Governments under Stalin's persecution of the Roman Catholic Church in the aftermath of



The New York Times, 1973
Josyf Cardinal Slipyj

World War II. The others were Cardinals Stefan Wyszyński of Poland, József Mindszenty of Hungary, Josef Beran of Czechoslovakia and Alojzije Stepinac of Yugoslavia.

Jailed by the Russians

Cardinal Slipyj was born in Zandrist, near Lvov, in 1892 when the western Ukraine belonged to the Austro-Hungarian Empire. He was ordained a priest in 1917 and continued his theological studies in Innsbruck, Austria, and Rome until returning to Lvov, then in Poland, in 1922. He taught theology at the seminary there and rose to become its rector.

He was elevated to Archbishop in 1939, when the city was under Soviet occupation. He was subjected to repression when the Germans conquered Lvov in 1941, but was named Metropolitan of Lvov in 1944. He was arrested immediately on the arrival of the Soviet Army in 1945 and sentenced to eight years' imprisonment.

He served his term in various Siberian and Far Eastern camps and was condemned to indefinite exile in Siberia when his sentence was up. The parole was refused and resented in 1957 and again in 1962.

He was named to the unusual position of Major Archbishop a few months after his expulsion from the Soviet Union and arrival in Rome. The title was a compromise between Cardinal Slipyj's hope of becoming Patriarch and the Vatican's refusal to appoint him.

On learning of the Cardinal's death, the Pope sent a telegram praising him and extending condolences to Ukrainians "in their fatherland or dispersed through the world."

JOSYF CARDINAL SLIPYJ IS DEAD; SOVIET PRISONER FOR 18 YEARS

Sept. 8, 1984

Credit...The New York Times Archives

See the article in its original context from
September 8, 1984, Section 1, Page 7

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A version of this article appears in print on Sept. 8, 1984,

Basilian Sisters were evangelists for communist-era underground Ukrainian Church

Sep 9, 2021

by Teodozija Myroslava Mostepaniuk



A liturgy of the Ukrainian Greek Catholic Church, held outside in the village Tserkivna, Ivano-Frankivsk region, Ukraine, 1989 (Courtesy of Basilian Sisters' museum, Osijek, Croatia)

My grandmother had a notebook in which the whole Divine Liturgy of the Eastern Catholic Church was transcribed in large, neat letters, as well as church songs. As a child, I didn't wonder why there was a need to copy a liturgical book. I was born in 1986 in Western Ukraine, when the Ukrainian Greek Catholic Church was still underground. My grandmother sometimes took me with her to the Orthodox Church, which was allowed to operate by the authorities.

In 1989-90, the church in Ukraine was legalized and free to worship publicly. I remember full churches and numerous people participating in liturgies with a great enthusiasm.

But even then, for a long time, the only religious books in our house were the old prayer books in Church Slavonic, and my grandmother's notebook. As a child, I was jealous of a boy who had a new prayer book in Ukrainian. I won my first Bible at a school competition in 1999 and was very proud of it. Religious books were precious!

In 2008, I entered the Order of Sisters of St. Basil the Great in Croatia. To my surprise, in the monastery's museum I saw albums with photos of liturgies in the villages and towns of Western Ukraine, both in the time when the church was underground, and in the period of coming out from the underground.

The scenes echoed my childhood memories: crowds of people at the first open liturgies, flying both church and national flags. The sisters told me that in the late 1980s and early 1990s, they sent hundreds of religious books to the Ukrainians thirsty for God's word.



A miniature chalice from the time of the underground Ukrainian Greek Catholic Church (Courtesy of Basilian Sisters' museum, Osijek, Croatia)

The Basilian Sisters came to Croatia from Ukraine in 1915. In the late 19th and early 20th centuries, thousands of Ukrainians left their homeland in search of a better life. Thanks to Metropolitan Andrey Sheptytsky, priests and nuns followed the exodus to support their people, and the community of Basilian Sisters in Croatia developed and grew.

In 1951, the monastery in Osijek (Croatia) became the center of the European Province of the Order of St. Basil the Great.

It seems that the Lord — as in the story of Joseph of Egypt — wished to save his people, and sent his representatives to another country. While fierce communism prevailed in Ukraine, the Ukrainian Greek Catholic Church was liquidated (1946), and most of the clergy were killed or imprisoned.

The Basilian Sisters in Yugoslavia were able to preserve the traditions of their order in Europe, staying ready to bring the light of Christ back to their homeland at the appointed time. They watched the life of the underground church in Ukraine with love and interest, trying to correspond with underground nuns and priests.

In 1985, Srs. Anastazija Pitka and Olga Gogora established contacts with the clergy in the underground. At the suggestion of Fr. Ivan Datsko, the secretary of Cardinal Myroslav Lyubachivsky, the head of the Ukrainian Greek Catholic Church, Pitka and Sr. Terezija Sapun visited Ukraine in 1986 for five days as tourists and met with bishops and priests.

During 1985-90, sisters visited Ukraine at least twice a year. Of course, as foreigners they were tightly controlled by Soviet authorities. As tourists, they were forbidden to go further than 15 kilometers from their hotel in Lviv.

With the help of a pious woman — a relative of a Greek Catholic priest in Yugoslavia — the sisters searched for underground priests and bishops in Lviv. It was not easy

because they were constantly monitored by the KGB. Short meetings with underground priests were often arranged in the park or cemetery to avoid the attention of police.



Basilian Srs. Anastazija Pitka and Terezija Sapun meet Pope John Paul II in Rome in 1985. (Courtesy of Basilian Sisters' museum, Osijek, Croatia)

Sisters visited underground Archbishop Volodymyr Sterniuk and Auxiliary Bishop Filemon Kurchaba. Then information was carefully passed on to the Ukrainian Church authorities in Rome for helping to establish connection with the Ukrainian underground church.

Sisters said that the trips to Ukraine were risky, but they also brought God's special blessing. More than once, they miraculously managed to escape the KGB officers who were watching them at every turn. Every crossing of the Soviet border was accompanied by humiliating searches for the transfer of religious objects. Transferring holy Scriptures, prayer books, spiritual literature and rosaries was forbidden and threatened with imprisonment.

At the same time, the hospitality of the laity and the underground liturgies in ordinary small apartments were extremely touching. Sapun told about a time that the Sisters of the Holy Family wanted to entertain guests from Yugoslavia with a small concert. So, the nuns gathered children from Greek Catholic families in one apartment in Lviv — and as soon as the celebration began, the doorbell rang. Fortunately, the hosts did not answer the door so as not to betray their guests.

In 1987-89 when the communist regime weakened a little, the Basilian monasteries in Yugoslavia (particularly in Novi Sad), got numerous visitors from Ukraine. Sisters sent religious and theological literature to Ukraine, established contacts with many bishops, priests, Basilian and other congregational sisters.

In 1988, the Constitutions and General Directives for the Basilian Sisters were sent into Ukraine for the first time. Sisters in Yugoslavia received religious literature from Rome and then sent it on to Ukraine privately. For example, in April 1989, 500 Bibles, 350 catechisms, 250 prayer books, 250 New Testaments, and 50 copies of *The Life of Jesus Christ* were brought to Yugoslavia from Italy.

Cardinal Josyf Slipyj used to collect hundreds and thousands of copies of religious literature in Rome. When Sr. Yaroslava Graliuk asked him why there were so many books being printed, the cardinal answered: "Dear sister, you will see that when Ukraine becomes free and the borders open, it will all be like a drop in the ocean."

His Beatitude's words came true, and the Basilian sisters from Yugoslavia were destined to become "postmen" of God's word for the church, when the ban was finally lifted after 70 years.

After the legalization of the Ukrainian Greek Catholic Church in Ukraine, the sisters from Yugoslavia worked to restore the monastic institutions and share their experience: They helped the Basilian sisters in Ukraine prepare for catechesis and learn to sew habits. In 1992, Pitka was appointed the directress of novitiate in Bryukhovychi.



Sr. Anastazija Pitka with underground Basilian Sisters in Ukraine, 1989 (Courtesy of Basilian Sisters' museum, Osijek, Croatia)

The sisters also contributed to the theological education of Ukrainian priests. In 1990, with the approval of Bishop Irynej Bilyk from Ukraine and Bishop Kyryl Kos, the sisters helped seminarians from Ukraine begin their theological studies in Yugoslavia. In 1991, 30 priest candidates from Ukraine came to study in Zagreb and Djakovo.

The work of the sisters was not limited to Western Ukraine: In 1993, Basilian sisters from Croatia (former Yugoslavia) opened their mission in Kyiv, the capital of Ukraine. After 28 years, the mission is still active with rich pastoral activities. It was there that I met the Basilian sisters, as did other sisters from Ukraine who now serve in Croatia.

The story of the Basilian Sisters in Croatia and the former Yugoslavia is a true history of salvation, a history of God's providential ways, and a testimony that each of us in God's hands can become an instrument of truth and peace, the engine of great historical events.

Announcements



Liturgical Life and Renewal in Your Parish: On the 25th Anniversary of Vatican's 1996 Instruction

This year marks the twenty-fifth anniversary of the Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches, a document promulgated by the Congregation for the Eastern Churches of the Holy See.

The Instruction was intended to guide all Eastern Catholic Churches towards liturgical renewal and a fuller experience of the Mystery of Christ through the celebration of the Divine Liturgy, the Sacraments, and the Liturgy of the Hours according to the ancestral traditions of the Church.

Join this Zoom webinar to learn more about this document from theologians and liturgists, to hear about the successes of its implementation in our Church, and to understand how it can help guide liturgical life and renewal in your parish.

The webinar is organized by the Philadelphia Metropolia and the Paris Eparchy in preparation for a conference of the Congregation for the Eastern Churches on this topic in October.

Date: 12 September 2021

Time: 2:00 pm Philadelphia/8:00 pm Paris

https://docs.google.com/forms/d/e/1FAIpQLSfcoUHMwKIOY4p47nsUA73cuC85Kvs0XGat6i3k78RaK_Ksuw/viewform

2021 PILGRIMAGE TO THE MOTHER OF GOD



SISTERS OF ST. BASIL THE GREAT

*Heart to Heart:
The Love and Unity of the Holy Family*



SAVE THE DATE
SUNDAY, OCTOBER 3, 2021

SCHEDULE

- | | |
|---------------------|--------------------|
| • 9:00 AM - 1:00 PM | Confessions |
| • 11:00 AM | Divine Liturgy |
| • 1:00 PM | Lunch |
| • 2:00 PM | Spiritual Programs |
| • 4:00 PM | Moleben |

Sisters of St. Basil the Great
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MANOR
COLLEGE

Manor College invites everyone to a special pair of presentations that will occur, on Tuesday, September 28, at 6:30 PM, in the Library of the Basileiad Manor Building, located at Manor College, 700 Fox Chase Road, Jenkintown, PA.



The first is by Yuriy Rudenko, the author and a front-line combat veteran of the Donbas war in Eastern Ukraine, and by Major General (ret.) of the Ukrainian Army Volodymyr Havrylov. They will present a most captivating, thoroughly documented book, entitled "WAR.ru". In the words of Lt. Col Glen Grant (retired from Great Britain's Royal Artillery and the first foreign advisor to the post-Maidan's Ukrainian Ministry of Defense) the book, translated into English:

"... is an important contribution to understanding the current Russian war against Ukraine. ... It covers the first year of the war during 2014 and early 2015. It tells day by day the shocking and often gory tale of how the war unfolded. It tells of the invasion of Crimea, the initial Russian attempts to create Novorossiia in the east of country and of the eventual invasion by battalions of Russian troops before the battle of Debaltseve, thus saving the Russian backed militants from defeat."

The second presentation is by General Havrylov (the charity foundation's director), who will provide information about the Veterans Dozen Foundation or V10, a non-profit organization in Ukraine that uses sport and all of its direct and indirect benefits to rehabilitate war veterans suffering from physical and psychological injuries. Please visit the website Manor.edu for all of the details

The presentations will be in English and will present the translated version of WAR.ru.

The book is available on amzn.to/2VJywph

For more information, please go to Manor.edu/UHSC

COVID 19 SAFETY: Manor College Follows CDC Guidelines; Masks are mandatory; Vaccinations Expected!



PARISH SIXTH ANNIVERSARY POTLUCK & BBQ

Saturday, September 11
following the 4pm Divine Liturgy

In thanksgiving, let us celebrate our six years together – from the HLI chapel, to our parking lot tent, to our new permanent home. But let us also come together as a family to commemorate in prayer the 20th anniversary of the events of September 11, 2001. Memory eternal!

Please bring a large side or dessert to share. The parish will provide grilled hamburgers and hotdogs.

RSVP: DMWALLACE@GMAIL.COM

UKRAINIAN INDEPENDENCE FOLK FESTIVAL
Celebrating the 30th Anniversary of Ukraine's Independence
CANCELLED - SUNDAY, OCTOBER 17, 2021 - CANCELLED
UKRAINIAN-AMERICAN SPORT CENTER - "TRYZUB"

UKRAINIAN INDEPENDENCE FOLK FESTIVAL 2021 IS
CANCELLED

With a heavy heart, UASC Tryzub announces the cancellation of this year's UKRAINIAN FOLK FESTIVAL. Our commitment to safeguarding the precious health and safety of our guests, members, families, volunteers and the general public, coupled with unexpected technical programming difficulties beyond our control, compel us to take this measure.

MARK YOUR CALENDARS FOR NEXT YEAR'S FESTIVAL



Next Year's Ukrainian Independence Folk Festival will take place on **Sun., Aug. 28, 2022**. We intend to re-engage the same line-up of performers as was scheduled for this year. We will be posting details, as they become available. **We invite your suggestions for our 2022 celebration of Ukraine's freedom.**



County Line & Lower State Roads, Horsham, PA
www.tryzub.org – 267-664-3857 – info@tryzub.org

2021 Pierogie Sales
Holy Myrrh-Bearers
Ukrainian Catholic Church
Potato and Cheese \$10.00 dz
Pierogie Hotline: 610-544-1216
or email to: HMBChurch@verizon.net

Sale Dates

September 23-24

October 7-8

21-22

November 4-5

18-19

December 2-3

16-17

PICK UP TIMES

Thursdays 1:00-3:00PM

Fridays 11:00-3:00PM

Order no later than the preceding Sunday

Holy Myrrh-Bearers

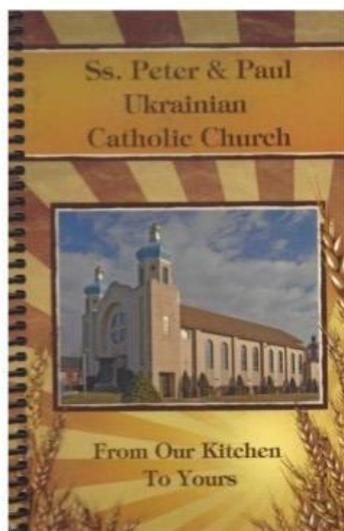
Ukrainian Catholic Church

900 Fairview Road

Swarthmore PA 19081

Thank you for your patronage!

Ss. Peter & Paul Ukrainian Catholic Church Cookbook Phoenixville



ONLY \$15
(+\$5 shipping & handling)

- ❖ 250 Recipes
- ❖ Parishioners and Families Recipes
- ❖ Ethnic Recipes
- ❖ Cooking Hints
- ❖ Lots more

Great Gift Idea For Christmas, Birthdays, Wedding Showers, Thank You, And Hostess Gifts

**ORDER YOUR BOOK NOW
WHILE SUPPLIES LAST!**

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A Special Thank You to Our Sponsors



КОЛИ?
4 ЖОВТНЯ –
13 ГРУДНЯ
2021 Р.Б.



З ПИТАНЬ РЕЄСТРАЦІЇ
ЗВЕРТАЙТЕСЬ

FACEBOOK:
IRYNA IVANKOVYCH
EMAIL:
DOBRIDIJKA@YAHOO.COM

АНГЛІЙСЬКА ДЛЯ НОВОПРИБУЛИХ

**Запрошуємо на другий багаторівневий
20-годинний благодійний ОНЛАЙН курс
англійської мови
для малозабезпечених новоприбулих
Філадельфії та околиць**

На Вас чекають
інструктори (серед них—носії мови),
які навчатимуть:

*граматики *читання *писання
*вокабуляру *розмовної англійської та ін.

Кількість місць обмежена
до 8 учасників в групі.

Заняття двічі в тиждень.

ЗГОЛОШЕННЯ – ДО 20 ВЕРЕСНЯ!





Dear Ukrainian community member,

After having been closed to the general public for over a year, **the Board of Directors of the Ukrainian Educational and Cultural Center is excited to announce that the building will be opening its doors to our Programs, and visitors with planned events after Labor Day!**

We will strive to maintain a safe environment for all who enter and will be abiding by the recommendations of the Center for Disease Control, Pennsylvania and Montgomery County guidelines. We invite you to read the COVID-19 guidance issued by Montgomery County: [COVID-19 Guidance | Montgomery County, PA - Official Website \(montcopa.org\)](https://www.montcopa.org/covid-19-guidance)

We want you to be aware and familiar with some returning procedures and policies of the UECC. After a year-long pandemic, we strive to do what is best for our entire Ukrainian community in accordance with current CDC and State Health Department rules and guidance. **We've placed new Covid-19 Health and Safety Procedures on our website at: www.ueccphila.org.**

Here are a few points from the website that you should know:

Covid-19 Related UECC Standards for the Fall 2021:

- The UECC recommends that all visitors, vaccinated or unvaccinated, wear a mask in the building.
- Wearing masks means that **both your mouth and nose are covered.**
- Anyone with a temperature reading greater than 100.4 degrees is expected to NOT enter the building.
- Frequently sanitize hands by washing for 20 seconds, and/or use sanitizing wipes, and/or hand sanitizer. Hand sanitizer stations are available in the facility.
- Report immediately any health issues that may indicate exposure to and/or illness from COVID-19 to the [Montgomery County Health Department](https://www.montcopa.org/health-department) and the organization/group you were visiting.
- Respond reasonably to the UECC or it's organization tenants' requests for information that can assist in identifying individuals who may have been exposed to COVID-19.
- Adhere to quarantine guidelines and practices as directed by the CDC.

The Ukrainian Educational and Cultural Center reserves the right to change these standards as deemed necessary, based upon guidance from the CDC, State, and County health officials.

Organization Guidelines

Please be aware that these guidelines are for entering and using the UECC, and that your organization may require you to follow a stricter policy as they deem necessary for the safety of their members and staff. We ask that you adhere to both UECC and Organization protocols and use common sense for the safety of everyone around you.

Please keep in mind, there are many individuals that have not yet been vaccinated (this includes our children and older individuals), as well as those who have gotten the vaccine and are immunocompromised. This is our community Center and our hope is that everyone feels safe when visiting and conducting their business here.

Thank you for your consideration. The administration of the UECC will continue making the safety of those who use our Center its priority.

The UECC Covid-19 Reopening Committee

Approved by the Board

8/17/21

UECC Vyshyvany Veresen

Online Auction

September 1, 2021 - October 1, 2021

Auction items range from Caribbean vacations to donated surprises. Proceeds will support the Ukrainian heritage and cultural projects at the UECC.

View & Bid begins 9/01: www.ueccphila.org

Supported, in part, by the Ukrainian Selfreliance Federal Credit Union



**2022
Group Cruise**

Zenia's Travel Club LLC



Malanka at Sea

January 9-16, 2022

8-Day Ukrainian New Year's Eve Caribbean Cruise. Sponsored by the Ukrainian Educational & Cultural Center of Philadelphia.



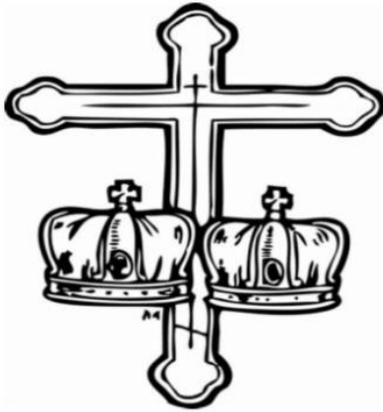
Cruise from \$ 929.00 pp. Deposit by October 1, 2021

Contact Zenia for cruise details: 215-941-8620 or ztc@earthlink.net

In conjunction with the Malanka at Sea cruise, UECC is sponsoring a summer fundraising raffle. Enter to win some great prizes by calling the UECC office and requesting your tickets. Each raffle ticket is \$10. All prizes listed below.

 <p>UECC MALANKA CRUISE RAFFLE 1st Prize: Balcony Cabin for two on Malanka Cruise Donated by Benevolent Friends of the UECC 2nd Prize: \$1000 Donated by Founding Benefactors 3rd Prize: \$500 Donated by the UECC Svitlychka 4th Prize: \$500 Donated by Natalka Bukalo IMO Rich Shaffer Prizes to be drawn Sept. 25, 2021 at the UECC Vyshyvani Vechornyci Zabava Need not be present to win 0001 Permit 21-1602 Ticket price \$10</p>	Name: _____ Phone: _____ Address: _____ Email: _____ Permit 21-1602 Ticket price \$10 0001
	

UECC 700 N. Cedar Rd., Jenkintown, PA 19046 – Office: 215-663-1166



BYZANTINE MARRIAGE:
An Eastern Christian Sacrament:
For the Life of the World

October 30, 2021
Holy Myrrhbearers
Ukrainian Catholic Church
900 Fairview Rd ,Swarthmore PA 19081

A presentation by Carl Krauthaser Jr on the spirituality of marriage as found in the marriage ceremony of the Byzantine Church. What it means to be "Bridegroom and Bride" especially in relation to the Domestic Church. Examining the destructive forces which undermine marriage and family in today's secular society.

9:00AM Registration

10:00AM Marriage in the Byzantine Tradition
Discussion

11:30AM Lunch

1:00PM Examination of the difficulties facing Marriage and Family in
today's secular world.

Discussion

2:30PM Akathist to the Mother of God

Please register online by emailing your information to HMBChurch@verizon.net
Or mailing in your registration form by October 10,2021

NAME _____ **Phone** _____

Email Address _____

Biography:

Carl Krauthauser Jr was born and raised Roman Catholic, Carl & his family officially changed ritual churches to the Ukrainian Catholic Church in 1995. He has a deep love for the domestic and universal church. He has served in various parishes as cantor and acolyte. A member of Holy Myrrhbearers, he and his wife Denise, call Wilmington home. He has his Masters Degree in Theology from St.Charles Borromeo.

Nativity BVM Ukrainian Catholic Church presents:

Bands, Bags, Beers & Baskets

Saturday, September 25 & Sunday, September 26, 2021
Saturday 1pm - 9pm ~ Sunday 1pm - 6pm

Saturday - Live Music

Echo North - Jake Joyce - Vince Rollins

Cornhole Tournament - Raffles

Great Food, Bar, & FUN!

Sunday - Polkas

by DynaBrass

Cornhole Tournament
Saturday, September 25, 2021

First Place: \$300
Second Place: \$200
Third Place: \$100



tickets available on Facebook event page Bands, Bags, Beers & Baskets



RAFFLES

General Admission \$10

at St Benedict's Picnic Grove
4541 Morgantown Road
Mohnton PA 19540

2 days

Prizes



Volunteers Are Needed!

Our Good Samaritan Pantry needs volunteers. You can contact the Pantry by phone number (215) 429-0560 or by email goodsamaritan@ukrcap.org

You can also find more information by visiting [Good Samaritan Food Pantry Facebook Page](#)